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WEEKLY REVIEW.

—A FORTNIGHT for the transit of the Mail from England to Bombay! We have always expected to see this, and we have now seen it, though the passage of the new steamer *Victoria* may be exceptional. The P. and O. Co. show us what they could do, for a consideration. The Mails leave London, Friday, 9 p. m. The *Victoria* came in last Saturday, at 7-30 a. m., in 10½ hours over 14 days. But five hours are to be deducted from this, for the difference of longitude. We received on Saturday American papers dated Sept. 29. Monday is however a better day than Saturday, for receiving overland letters in Bombay.

—A CONTEMPORARY is happy to learn that other Princes of India are desirous of joining the Nizamate in offering the Government of India pecuniary aid for the defence of the frontier.

—IN the last *Bombay Catholic Examiner*, we have a "Letter of our Holy Father Pope Leo xiii to the Bishops of Italy on the Rosary." The first sentence of this letter is as follows: "Venerable brethren, You know how we place amid present dangers Our confidence in the Glorious Virgin of the Holy Rosary, for the safety and prosperity of Christendom and the peace and tranquillity of the Church." He expresses his desire to revive every where "devotion to the Mother of God in whose hands are all graces." In view of "the danger that threatens the salvation of so many of our beloved children," he calls upon all to look to the Mother of God. He refers to "glories and triumphs won over the Albigenses and other powerful enemies," (won alas! by fire and sword) Especially during this month of October, does Pope Leo xiii admonish the Bishops to do their utmost to get their people to place their hope and confidence in the August Queen, our Lady. All this is deplorable in one professing to be a Christian and shows plainly that as regards the knowledge of Christian obligation, Leo. xiii comes immeasurably short of a child of 8 years in one of our Sunday-schools. Paul says to the Corinthians, "I determined not to know anything among you save Jesus Christ and him crucified," and in all his epistles (as in those of John, Peter, James and Jude,) there is not a word concerning the Virgin Mary. The apostles remembered well that word of Jesus, No man cometh unto the Father, but by me. Also, ask the Father in my name; whatsoever ye shall ask in my name, I will do it. In the New Testament we trace the history of the Apostolic Church for half a century, yet nowhere is there the faintest whisper of such a thing as asking prayer in any other name than that of Christ. Christ, having all power in heaven and on earth, is with his people unto the end of the world. Paul taught that a believer could do all things through Christ who strengtheneth him. Christ is made of God, to the believer, wisdom, righteousness, sanctification and redemption. Have we not then a clear explanation of the ascription to the Pope of the name of Anti-christ? There is abundant profession of faith in Christ, but what kind of faith is that which urges everybody to look to the Virgin Mary and put his trust in her, and to make her the hope and confidence of one and all, and to ground their expectation of deliverance upon the efficacy of prayer addressed to her. Here is one that professes to be the infallible Head of the Church, who knows so little about God's revelation, that he would have all Christians, in all parts of the world, pray to a creature, a finite being, who is limited to one place, imputing to her ubiquity, omniscience, and other divine attributes. We say unhesitatingly that the Pope's teaching is directly opposed to that of the word of God, and that he himself shows himself to be Anti-christ, by seeking to undermine the faith of Catholics in the Lord Jesus, seeking to ground their confidence in one who though blessed among women, is still but a woman. We are taught of the Apostles to look unto Jesus the Author and Finisher of our faith, who is able to save unto the uttermost all that come unto God through him.

—THEN the rosary; what a piece of heathenism this is! teaching that the efficacy of prayer is in *quantity*, and favouring vain repetitions. What a degrading idea it gives of the character of Mary, that she should be pleased with so many repetitions of Ave Maria. The Pope tries to persuade himself that his past exhortations on this line have brought forth fruit a hundred-fold.—See Jeremiah 44: 17.

—WITH reference to the Pope's exulting reference to the glorious victories obtained over the Camisards the following from France in *Evangelical Christendom* comes appositely in:—

A curious discovery of the bones of the Protestant martyrs near Florac will possibly lead to their public sepulture. A few years ago, a subterranean passage among rocks being discovered, the entrance was enlarged by gunpowder, in order to use the place as a refuge for flocks. It is called the Beaume-Giral. In it were found, mixed with the fragments of rock, human bones in considerable number. An aged man remembered the tradition that it was a place for the meetings of the Camisards, and that one day, when several infants were to be baptized, armed men, led by a traitor, suddenly appeared and massacred the whole company. These bones still "lie bleaching" on the soil, or are carried afar by the swelling of the rivulet of Oules.

—MENTION is made in the American papers of the death of Rev. Marshall W. Taylor, D. D. This gentleman was a Negro, born of free parents in Kentucky, 1846. He belonged to the Methodist Episcopal Church, and at the last Annual Conference, would have been appointed missionary bishop for Africa, but declined. He had great oratorical power, and was editing the *South-western Christian Advocate* at the time of his death.

—EMIN PASHA now says that he does not wish to be relieved, or to leave the Soudan. A year or two ago the tone of his letters savoured of depression, and there were expressions of complaint that no effort had been made to relieve him, and it was largely because of these that Stanley's expedition was arranged. Now he seems to be in a better mood, and he writes as though he felt himself under a sacred obligation to stand fast and try to bring to a successful issue the work assigned him by General Gordon. It is to be hoped that the way once fairly opened from the Mouth of the Congo to Eastern Soudan, it will be kept open by powers interested in the extinction of the slave-trade.

—THE Rev. Dr. Bruce, Chairman-elect of the Congregational Union, writing in the *British Weekly* with reference to the recent imputations of heterodox opinion to a portion of the Congregational ministry, fully admits the charges, and says that twenty years ago any inquiry as to soundness of faith would have been regarded as uncalled for. It is encouraging that a gentleman in his position should write so fearlessly and frankly on the subject. Here are a couple of paragraphs from his letter:—

There are some of our ministers, and laymen too, to whom the very word "Evangelical" is as distasteful as the terms "Protestant" and "Reformers" are to the Ritualist section of the Established Church. They might not care to resent the application of such epithets to themselves in public, but privately and amongst their own set they would regard it as an indignity and reflection on their mental calibre and extensive reading to be taken as Evangelical. They have abjured well-nigh all the phraseology of orthodoxy as hateful cant, or the fossil remnants of extinct species of opinions belonging to a benighted period when there was no Higher Criticism, no Larger Hope, no Advanced Thought.

They can no longer honestly use, in their plain grammatical sense, the words of Luther and Wesley, not even of St. Paul and St. Peter. In their opinion we are at the beginning of a new era, as much in advance of the apostolic as the New Testament dispensation was of the Old. God, who at sundry times and in divers manners spake unto the fathers by the prophets and apostles, hath, in these last days, spoken unto us by men of more brilliant genius, and of clearer light: Darwin, Huxley, Spencer, Arnold, Martineau, McDonald, Harrison, &c, &c. These latter-day saints are the true interpreters of the things of the Spirit. These new magicians with their rods of science, positivism, poetry, and romance will swallow up the old rods of the ancient magicians of the Church. These be our true leaders to bring us into a land of promise, a kingdom of truth such as never

was dreamt of by Peter, James, and John, with their Jewish prejudices.

This leaven has had a very rapid growth. It is matter of great thankfulness that it is being exposed, and we trust that it may be arrested, at all events disowned by the Congregational Union. Such men as Dr. Dale and others will hardly consent to be associated with such teaching.

—MANY good people in Bombay are loudly complaining because the courtezans expelled from Suklaji Street are now infesting their neighbourhoods, and are censuring Sir Frank Souter for expelling them, and demanding their restoration. Two of the finest streets in Bombay, Grant Road and Bellasis Road are connected by Cursetjee Suklajee Street, and were rapidly being degraded by the contiguity. The rescue of this portion of Bombay is of great importance, and time will show it. In no part of Bombay we suppose are these women and their associates wanted. Hitherto the gamblers of Bombay have been compelled to find a place in the island of Salsette, where they might carry on their illicit sport. Why should not this other dreaded class find a refuge in some neighbouring isle?

—THE *Subodh Patrika* has a trenchant article on the Reactionists. Our contemporary says :—

The re-actionists do not seem to profess any definite positive creed to which they seek to give effect in actual life. Their purpose is simply to oppose and run down all movements begun by the party of progress for the religious, moral, and social amelioration of the people of the country. When asked whether they consider the present condition of Hindu Society in these three respects to be satisfactory in every way, some of them do say it is not and does require amelioration; but they say they object to the methods pursued by the progressionists. They however do not propose methods of their own or make the slightest endeavour to bring about reform in a manner that commends itself to their judgment.

The Patriotism of which the Reactionists loudly boast is thus analyzed by the *Subodh-Patrika* :—

It consists in an indiscriminate admiration of Hindu manners, customs, and institutions and a glorification of their ancestors of whose real history, however, we know next to nothing. This is associated with an uncontrollable desire to find fault with the institutions and manners of Europeans and especially of our English rulers. To such an extent is this hallucination carried, for we can regard it as nothing better, that these people will not allow Europeans a superiority even in the physical sciences. In the Anglo-Vernacular organ of the body published in Bombay, it was stated some time ago in the Vernacular columns, that the ancient Hindus had such a perfect knowledge of the laws of the physical world and such a command over nature that they could at any time and in any place they chose bring down rain. It would be worth all the energy that the Re-actionists can bring to bear on the task and all the money they can spend on it, to discover this once known but now, unfortunately for mankind, hidden art and publish it again to the world.

One of the methods employed by the reactionary papers to further their ends, is to quote from the home papers the divorce reports and all similar matter that tells against English society. If these things were not exceptional they would not be reported. Every candid Hindoo will acknowledge that if immoralities were searched for in this country as they are in England, the Press would be busy enough with local turpitudes. The record of the simple matter of Infanticide, in the last half century, would cast into the shade the occasional revelations of profligacy in English society. If our Lord's sentence, He that is without sin among you, let him cast the first stone, were heard here, many voices would be suddenly hushed and many pens remain inkless.

—MR. GLADSTONE'S political programme announced at Nottingham, includes some desirable things, such as 'local option.' With our views of Church and State, we are not alarmed at the proposed Disestablishment in Scotland and Wales. He is gradually coming to the English Church. The abolition of entail is a blow at the aristocracy, and universal suffrage (for every man a vote) seems to be a bid for popularity with the masses. The experience of a century in the United States does not favour universal suffrage. The elections are to a large extent ruled—and most disastrously—by publicans and naturalized foreigners. Most thoughtful Americans would desire a limitation of the franchise.

—THE Archbishop of Dublin, at the late Dublin Convention, gave an address on Christian Union, in the course of which this striking remark occurred :—

It is time that we should not be content merely to sit still and discourse on the blessings of union, should it ever come to us, and so on. We must be ready to rise up, meet our brethren half way and take each other by the hand, look one another in the face, and hear one another speak. That is what we are doing to-day in this Convention. When I am asked to come and take part in a convention which has this object in view, how could I at such a time and under such circumstances, in the sight of God dare to refuse, merely because I should meet on this platform my Presbyterian, Methodist, and Congregational brethren?

How common it is, when talking about Christian Union, to speak of it as though it were necessarily something in the future, which we could only by slow and insensible degrees approach. Whereas, the command of the Lord is immanent. 'Ye are my disciples if ye love one another.' If I am his disciple I must from this hour love the other disciples, love them as he loves them. From this moment let me show as emphatically as possible that I love all Christians, of whatever sect, not next to myself, their comfort and convenience and reputation next to mine, but as myself; as Christ has set me an example. Let nobody wait for others to find out their duty; dare to be singular. We find fault with some of our friends in India, avowed reformers but not acting on their convictions, waiting for the good time coming; and the same fault lies at our door.

—WE referred lately to something in the Presbyterian Confession of Faith in the *N. Y. Evangelist*. In a subsequent number appear communications, criticizing or defending the Confession. The following is the concluding paragraph in a Defence of the Confession by Rev. Dr. Herrick Johnson :—

As to the mystery, therefore, the trouble is not with the creed: it is with the Scriptures. Yet who does not see that as God has eternally predestinated that man shall be free to choose and to do the right or the wrong, no other predestination of God can be inconsistent with that freedom? Nor is there any power in heaven or earth or hell that can take that freedom away. So that in the very language of our admirable Confession, "the liberty or contingency of second causes is not taken away" by God's eternal decree, "*but rather established!*"

Perhaps it is in this sense that the acts of evil men are said to be foreordained, viz. that the liberty with which they acted was foreordained. God hardened the heart of Pharaoh, we are told, but when we come to examine the narrative we find that God's part in the matter was the removal of the scourge. While the scourge lasted Pharaoh trembled and acquiesced; when it was taken away he became himself again.

—THE 30th anniversary of the Fulton St. Prayer Meeting took place Sept. 23rd last. The daily noon-meeting for business men has been kept up all these years. In very few events of modern times, may the hand of God be more clearly discerned, than in the institution of this meeting. It was undenominational; had no reference to the building up of any particular church; the place was a house of prayer for all men; the prayers were for specific people and objects; they were limited to five minutes each, compelling the suppliant to let alone the drapery, the conventional, the formal; they were offered in expectation of answers, and their answers were duly reported. It may seem to some that this movement died out, but we do not think so; we believe the course of evangelical religion during these 30 years, has been greatly affected by it. The raising up of such men as Mr. Moody has been among its effects. Mr. Lanphier, with whom it originated was a business man, but July 1, 1 57 he gave up his business to become the lay-missionary of the Fulton St. Church. The *N. Y. Evangelist* thus speaks of him :—

"Mr. Lanphier still lives. Within a few years of fourscore, his step is elastic, his manner buoyant, his heart young, his faith strong, and his gratitude to God for using him for the glory of God and the good of men, as deep-felt as his humility and consecration are devout and sincere."

—*Punch* has a cartoon representing the arrest of an engine-driver concerned in the late Doncaster collision. One of the directors of the Railway Company is at the same moment pomposly entering the Director's office. *Punch* says to the Policeman, You've got one, but you should have got the other, pointing to the director. In suspending the block system, the directors became really responsible for the accident.

—"THE joint family system of the Hindu is a blessed institution," says the *New Dispensation*. On the contrary, we think the working of it most disastrous. It has tended strongly to induce that habit of dependence which is such a characteristic of the people of India. The divine requirement is that a man shall leave his father and mother and cleave to his wife.

—RECENT American papers have brought us word of the death of the Rev. John Atterbury, D. D., a highly esteemed minister of the Presbyterian church. He began life as a lawyer, but having experienced the grace of Christ he devoted himself to the ministry of the Gospel. We mention him here because of a personal acquaintanceship going back more than half a century, and

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because when we were ourselves at the threshold of the kingdom, this dear brother was helpful to us. He was the child of pious parents. His mother was a woman of uncommon prayer and laboured untiringly that all her numerous family should be faithful followers of the Lord, and, dying at the age of 96, saw her prayers abundantly fulfilled. From a private letter we take this extract, relating to Mr. John Atterbury: "His end was as happy and peaceful as could be imagined. He was able to have last words of love and advice with each one except his son Charley who did not arrive in time. Expressing his perfect peace and happiness and readiness for the change, he charged his children to allow of no gloom. He died without a struggle or a groan, quietly breathing away his life."

—A FRIEND favours us with the following extract from a letter received from Rev. C. R. Thoburn, late Pastor of the Fort M. E. Church, Bombay:—

"I have been very sick and had to avoid extra exertion of every kind. I have not had the strength to do much for the Fort Church yet, but I have received $105 for it. I find our people here greatly interested in the Mission Field, and the interest is increasing day by day. My health still continues to slowly improve but I cannot hope to preach again for a long time yet It is hard to live idle. 'The will of the Lord be done.' The man who is to go out as your pastor is full of the Holy Ghost and is, so far as I can see, a Pastor who will please and help you in every way."

—WE regret to learn that the Rev. Mr. Maitland, of the Cambridge Mission, Delhi, after a visit to Australia that has not been attended with any improvement in his health, has been obliged to leave for England. He left Bombay by the mail-steamer of last week.

—AFTER the example of the Cambridge and Oxford Universities, in organizing Missions of their own, we learn that both Princeton College and Princeton Theological Seminary have resolved to support foreign missionaries. They propose to work through the Presbyterian Board of Foreign Missions. Mr. John N. Forman is the first missionary to be supported by Princeton College. The *Princeton Press* says there is no reason why at least 100 out of the 1000 institutions in the land should not support their own missionaries.

—WE regret to learn that Miss Condict, Medical Missionary, Bombay, is seriously ill with typhoid fever.

—IN an article on Lady Physicians in India, in the *Indian Female Evangelist*, Mrs. Scharlieb, late in charge of the Victoria Hospital, Madras, strongly recommends that Medical missionaries be placed not singly in charge of stations but two and two. She would also have newly qualified practitioners work for a time under supervision, that they may acquire experience without which the highest academical honours will not suffice.

X. Y. Z. Under consideration

NOTICES OF BOOKS AND REPORTS.

"*Foreign Peepshow:* Sights and Scenes in America, Japan and China." By Benjamin Aitken. Schively and Miller, Calcutta. 246 pp. This is a book that one reads with interest, not merely because of the interesting sights and scenes in the thirty chapters, but because of the seer whose individuality appears everywhere, and not unpleasantly. The enjoyment he had in seeing things, is shared by the reader. It supplies a good deal of information concerning the countries and the nationalities visited. The author has the old-time English dislike to Republicanism, yet he talks very much like a Republican, and whatever prejudice he has on the subject does not hinder him from admiring the good things of the American Republic. Written by one whose life has been mostly spent in India, comparisons with Indian peculiarities occur naturally, and add to the interest of the book. Without cant or rant, the writer does not hesitate to let his religious convictions appear. The price of the book is one rupee, and it may be obtained from the Methodist Publishing House, 6 Waterloo St, Calcutta. We recommend our readers to make acquaintance with this sprightly and instructive book.

"*Report of the Open-Air Mission.*" Adelphi, London. This is the well-known Mission of which Mr. John Macgregor (Rob Roy) is Hon. Secretary and Mr. Gawin Kirkham is Secretary. For a Report, this is charmingly got up, with all sorts of nice illustrations. Among these we are glad to see a likeness of Rob Roy himself. It was he that inaugurated this good work 34 years ago. We remember to have received a letter from him in those days, saying that he had read *Discussions by the Seaside* and was surprised to find that the same objections to Christianity had to be met here as in England. This Society has raised up a band of devoted men from whom preachers may be selected for preaching in town and country. Work was carried on last year in 797 towns and villages, by 224 members of the Mission. There is abundant evidence of the fulness of these labours. The income last year was £1,766.

"*Christ the Life of Lives*, with other Poems," by Rev. W. Wallace Brown. Marcus Ward & Co., Ld., London. Many of our readers will recognize this as the name of a former member of the Irish Presbyterian Mission in Guzarat, who was compelled by the failure of his health to leave India. His leaving was a great loss to the Mission, as he was a man of unusual devotion and qualifications. Mr. Brown is still deprived of the public use of his voice. He has given a portion of his constrained leisure to the composition of these poems. The preface says:—

Disabled at present for oral teaching, I have tried another method of commending the Gospel of Christ. In the countless variety of human dispositions, it is not unreasonable to suppose that some may be affected by a poetic or synthetic treatment of religion, who would be impervious to its more dogmatic form. Christianity is man's ideal realised, his highest aspirations and emotions objectively justified. It has two aspects—the inner and outer, the emotional and historical; and the harmony of the two constitutes its verification. In attempting to set it forth in something of this concrete totality, it is my earnest hope that the weakness and imperfection of the writer may not entirely nullify the glory and truthfulness of his theme.

The principal poem consists of a survey of the leading incidents and features of Christ's life, from the point of view of a supposed contemporary. Perhaps the style of verse chosen, is one that is not the best-suited to the dignity of the subject, and in a poem of such length becomes a little monotonous. On the Mount of Transfiguration and at the Last Supper, the superadded disciple jars a little with historical truth. But poetical license will condone this. The attention of the reader is throughout fixed upon Christ, the best of objects. As a fair specimen of the author's poetic powers we extract the following sonnet on "Sin."

I've felt the ills o'er humankind that roll,
Disease of body when the sickly brain
Made love to death to end its present pain,
Besides the deeper sorrows of the soul,—
Hope quenched in darkness at the very goal,
Love steeped in bitterness of longing vain,
High motives pure misjudged to bear a stain,
And all a lonely heart's unheeded dole;
Yet O, by inward sage experience taught,
Whose lessons all must learn, however slow.
This truth is fast within my being wrought,
Of all the causes deep of human woe,
The bitterest barb that galls the heart within.
Is that which points the poisoned shaft of sin.

Sadguni Mitra. March. *The Virtuous Friend.* Sept. Oct. This is an 8 page Monthly started by a Hindu gentleman, ardently desirous of saving his country from Intemperance and similar scourges. It is issued at a price merely nominal, and is well adapted for distribution.

WE are favoured with copies of the following: *Evangelical Christendom*, Oct. The *Indian Female Evangelist*, Oct. Caste, (Papers on Indian Reform.) The *Friend of China*, Oct.

INTERNATIONAL BIBLE STUDY.

October 30.—„—*Matt.* 9: 35-10: 8.

See last Guardian.

November 6.——„——*Matt.* 10: 32-42.

Commit verses 37—39.

GOLDEN TEXT.—Whosoever shalt confess me before men, him will I confess also before my Father in heaven.—Matt. 10: 32.

If our Lord had simply left us a charge to make public our discipleship, some might suppose that the command would not be binding when it involved great danger; if it should cost us our life, that would be an end of discipleship, and surely that would not be in accordance with the mind of the Lord. The Lord leaves no such loophole. He is careful to say, That when inevitable death is to follow immediately upon our confession of him, even then we must confess him. If then we confess him, he will confess us at his advent in glory. If we in such circumstances deny him, *i. e.* do not confess him he will deny us. He will not acknowledge us before his Father in heaven; we shall be without a Saviour or Intercessor. Even in this life we shall have no access to the throne of grace. How do poor frail and timid creatures get strength to confess Christ before cruel and blood-thirsty men? Specially, by his love shed abroad in our heart. His love is the great constraining power. I can do all things through Christ

who strengtheneth me. And it is by the consciousness of his love he strengtheneth us.

"Think not that I am come to send peace on earth; I came not to send peace but a sword."

There are two classes on earth: those who are led captive by the God of this world, at his will; those who undertake to follow Christ. While men are led captive at the will of the God of this world, they are content; they imagine themselves free, because their will is the will of their Captor; there is no conflict between them and the Prince of this world. But when a man undertakes to follow Christ, immediately there is antagonism between the Prince of this world and himself. He is a fugitive slave and the bloodhounds are let loose in pursuit of him. When Jesus invites men to come unto him, he invites them to revolt against him who has hitherto had dominion over them. The context shows that our Lord is speaking of the persecution which is immediately aroused, when a man decides to follow him. "Think not." Alas too many in these days think that Christ has come to send peace, and they arrange their Christian life so that they may secure peace to themselves. But Christ's peace is not peace with the world. "In the world ye shall have tribulation; in me peace." The world, even the world of the 19th century, is intolerant. It will hear of no peace but its own. If men choose to follow Christ, they must do it without a rupture with the world. They must not let their religion make them offensive to men.

He that will live godly in Christ Jesus, will suffer persecution, says Paul. This godly life is rare; it means a rupture with the world.

Our Lord points out that the disciple will find his bitterest enemies among his relatives; he need not be surprised if his own parents disown him. The most sacred ties may seem to bind him when Christ calls him; but when Christ calls him nothing else is sacred. If any man be in Christ, he is a new creature; he belongs to the new creation that God has entered upon.

"He that taketh not his cross and followeth after me, is not worthy of me." How few understand the meaning of this expression. In those days when a man was seen going through the streets with a cross on his shoulder, every body understood at once that here was a man going to be executed. He had been sentenced to die on the cross. So our Lord says to the man who proposes to become his disciple: Understand what this means. At the end of my career, a cross looms up before me, and my disciple may expect that as his Master is treated so he may be. It is well to understand this at the outset. Get the correct view of discipleship as soon as possible. Look at it in these two aspects, 1, the love, the mighty and all-sustaining, never-failing love of Christ for us; 2, the world's implacable animosity. He that findeth his life, who lets go Christ that he may secure it, shall lose it; what remains to him shall not be life; but he who is willing to lose his life that he may win Christ, shall find it in a super-excellent sense. For Christ is the tree of life that was guarded by cherubim, but now made accessible to sinners of every nation.

"He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." What a word is this. The sovereign himself, by his ambassador, approacheth the sinner. The power of the Highest accompanies the servant of the Lord, as is made evident when in connection with the word of the servant, the Spirit of God works in the heart of him that receives that word, recreating him and making him a child of God. And when I am not received, it is Christ who is not received. Shall I then fail to impart what God has disclosed to me? Shall I imprison the word of God that came to my heart to set me free and teach me to be an Enfranchiser of men?

"He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." He that receives a prophet because he is a prophet, a messenger of God, shall receive a suitable blessing. The widow of Sarepta thus received Elijah and was rewarded. Sometimes the messenger of God is received from other considerations. Many a man would think himself honoured by a visit from Spurgeon, who would not have welcomed him in the early days of his ministry. Many a high Churchman even will show him respect in public, simply because of the high place assigned him in the estimation of the public, and may be complimented on the ground of his catholicity, though his feelings towards dissenters generally remains the same. And he who receives a righteous man, holding no office in the church, but honoured for his uprightness, and as such receives him, shall receive the blessing that pertains to this. A blessing goes with the disciple of Jesus; men are encouraged to show him kindness, by the assurance that good will come to them. This shows plainly that the Lord does not willingly send a sword among men, when he saves a soul. If men would but know it there is a great blessing in the presence of Christ's faithful followers. Even a cup of cold water to one of Christ's little ones, his most obscure disciples, shall not be given in vain.

The Bombay Guardian.

SATURDAY, OCTOBER 29, 1887.

ON THE THRESHOLD.

ONE whom we highly esteem for his single-eyed devotion to the Lord Jesus, has sent us a printed criticism on a book by the Rev. H. C. G. Moule. Mr. Moule says:—

As I understand the Word of God, it nowhere demands *as necessary*, that the believing suppliant must see and confess before acceptance *the true theory of the atonement*. Holy, precious, reverent, divine is that theory as stated and illustrated in the Word. God forbid that I, or any reader, should think it a thing *indifferent*. But it is *not* surely A THING PRECISELY ON THE THRESHOLD of ENTRANCE into PEACE and LIFE: not a thing NECESSARILY THERE. The threshold word is BELIEVE on the LORD JESUS CHRIST. Accept Him, take Him on His own terms, whatever they are, to meet THY NEED and be THY ALL."

The critic has a different understanding of the Word of God, and seems to be strongly persuaded that Mr. Moule's positions are opposed to it. We have not read Mr. Moule's book, but we should like to say a few words on the question how much knowledge of Christian doctrine must a man have in order to become a believer and be accepted as such of the Lord.

In order to have faith in the Lord Jesus, a man must know something about him. At all events he must know this that God has appointed him and recognized him as Saviour. This was the reason why the Apostles went every where preaching the resurrection, this being God's way of affirming him as the Messiah. In the great majority of cases those who hear of the resurrection will hear something of the death suffered on Calvary at the hands of men. They that heard Peter's sermon on the day of Pentecost, would be likely to gather from it, that the death of Christ was expiatory. And of those who in Christian lands, come to Christ in faith the great majority, we suppose, have some understanding of this matter. But we are by means prepared to say that in every case it must be so. "He that cometh unto God must believe that he is and that he is the rewarder of them who diligently seek him." He who cometh to Christ in faith must believe that he is the divinely appointed Saviour, able to save unto the attermost all who come to him. This implies acceptance of the teaching that he cannot himself set himself right with God. It involves the recognition of his need. But that he must accurately understand the way of salvation before acceptance, we do not think. We may be allowed to refer to our own experience.

The writer was for *eleven years* a confirmed disbeliever in Revelation. There was no word of God. He was then wonderfully brought to know that the Bible was the word of God. This was not by preaching, but by a book read in his own room. He then resolved to read the Bible and see what this revelation was. Thus reading he came to know that he was a sinner, needing a Saviour, and that God was offering him in Christ the Saviour that he needed. He was very little conscious of sin, but accepted the Bible statement of his need. He then said, "I am a sinner, needing a Saviour; Jesus is the Saviour of sinners, and he offers to save me. What this salvation is I don't know, but I accept the Saviour, and look to him to do what he undertakes to do." We believe that Christ then and there became the Saviour of this person, and from that hour began to teach him the things pertaining to the kingdom of God. When a man comes to Christ, he becomes his disciple, *i. e.* a learner; he now gets his instruction from Christ. The person of whom we have been speaking had not the slightest idea that he was led by the Spirit, in submitting to Christ; he knew nothing about the Spirit; but afterwards he saw very plainly that every step had been under the guidance of the Spirit.

When Jesus asked the man who had been blind (John 9:) 'Dost thou believe on the Son of God?' the man replied: Who is he, Lord, that I might believe on him? As soon as he learns that Jesus is the Son of God, he falls at his feet, heartily believing on him. To the Philippian gaoler asking, What shall I do to be saved? Paul answered, Believe on the Lord Jesus Christ and thou shalt be saved. Here was a man just emerging from heathenism, with every

thing to learn. He accepted Christ as his Saviour and Teacher. If the convert take Christ as his Teacher he will be taught of him and will not be long in finding out the expiatory nature of the death of Christ.

We often meet with statements as to what we must be willing to do or abandon in order to be accepted of the Lord. We believe that what Christ chiefly demands is a willingness to learn. No matter how great an ignoramus a man may be in religious matters, if he is really willing to be taught of Christ there is no doubt he will soon be made acquainted with the essentials. One of the first lessons to be learned is regarding the opposition and danger that the disciple will encounter at the hands of those who hate the cause of Christ.

THE MILLENNIUM. IV.

We have received an anonymous letter, the writer of which "cannot see what particular object there is in preaching about the 1000 years? Where is the use of expending time in speculating upon that which God has with infinite wisdom shrouded in mystery?" Our reply is that we are commanded of God to make ourselves acquainted with the teachings of the book of Revelation. Its Greek name, *Apokalypsis*, means the Unveiling, the Unveiling of Christ. He is alas! too much veiled to many. Our correspondent says that interpreters have laboured without much success to interpret the meaning of 13 : 18. "Here is wisdom. Let him that hath understanding count the number of the beast; for *it is the number of a man*; and his number is 666." Here there is a command to count the number of the beast. A good many have tried to do it, who had not the wisdom requisite, the wisdom from above; but others have counted it and not unsuccessfully. Some 15 centuries of development have confirmed their solution. At the beginning of Revelation we read (1, 3). "Blessed is he that readeth, (readeth aloud to God's people,) and they that hear the words of this prophecy, and keep those things which are written therein." And all through the book, from time to time, there are interjected sentences pointing out the need of careful scrutiny and study of the things mentioned. And at the close there is a solemn warning against adding to or taking from the things here prophecied.

It is true that these are not the primary or most essential things of Scripture. It is noticeable that the first three chapters of Revelation abound with teachings concerning sanctification, that demand the earnest attention of the believer who hungers and thirsts after righteousness, and it is a great mistake when they who have not accepted what Christ is offering to them, victory over sin and temptation, allow themselves to get engrossed in the study of unfulfilled prophecy.

We ourselves, like many others, can testify that we have found unspeakable blessing in the teachings of the Apocalypse. At the same time we feel that nothing so little becomes one who engages in the work of interpretation, to dogmatize and insist upon the reception of his views.

We do not regard the things which we are treating in the papers, as far away things. We believe that we are rapidly drawing near to the hour of their fulfilment. And we are persuaded also that faith is to have a more prominent part in bringing them to pass, yea, in bringing the New Jerusalem down from God out of heaven, than many suppose.

To proceed: we enquire what is meant by "they lived," 20 : 4. John sees "the souls of them that were beheaded for the witness of Jesus and for the word of God." Taken literally, this would refer to those who suffered martyrdom under the Roman emperors; for decapitation was then the ordinary mode of inflicting capital punishment. But what have we next: "and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." This refers to those faithful ones who in the days of the supremacy of Antichrist, refused to sacrifice the truth committed to their care and to do homage to the God of this earth, *deus in terra*, either directly or through comformity to systems more or less assimilated to his. Yet such were not—as a rule—beheaded. There were other forms of martyrdom. We cannot for a moment believe that many believers in all ages were not possessed of the spirit of martyrdom and were not crucified unto the world and the world unto them, who nevertheless did not die by the violence of their enemies They that suffer with them shall reign with him.

We are told of these who "lived," that "on such the second death hath no power." We are told in 1 Thess. 4 : 17 : "Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." In 1 Cor. 15 : we learn that the last enemy that shall be destroyed is death, and that the believers who are alive at the coming of Christ shall be changed, shall have a body like unto his glorious body. Their being caught up in the clouds to meet the Lord, signifies their ascension to the throne of Christ. They are transformed and appear as Christ appeared when he was transfigured. This is the manifestation of the sons of God, and this is what is here meant by "they lived." Now is seen what our Lord meant by *eternal life*. He that liveth and believeth on me hath everlasting life. The second death here means the cessation of visible life. This life is immortality and when they appear in glory then all will see the fulness of meaning in the expression, everlasting life. Once they were dead in trespasses and sins; but they who have the Son of God have life, even life for evermore.

Paul in Philippians, 3d ch. tells us what his aspiration is: "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of (from among) the dead." Some of these Philippians might be supposing that Paul had attained to this conformity, this resurrection with Christ; so he adds: "Not as though I had already attained either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, for getting those things which are behind and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The manifestation with Christ in glory is the prize which he here apparently has in view; for at the close of the chapter he says: "Our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ; who shall change our vile body, (the body of our humiliation,) that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

"I am glorified in them," says Christ. As a physician is glorified by his healed patients, an artist by his pictures, statues, edifices, (Sir Christopher Wren by St. Paul's) so Christ is glorified in his redeemed ones, when the fulness of redemption is bodied forth in them and death hath no more dominion over them, as it has not over him. "He shall come to be glorified in his saints and admired in all them that believe." The presence of one of these believers in the fulness of redemption, lightening the earth with his glory, will show mankind the greatness and majesty of Christ as nothing else could show it.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—As intimated in Brother Morton's letter of last week, Miss Leonard came here on the 8th instant, holding the first service the same evening. This was also the first service held in our new church which being nearly finished was made ready for the occasion.

The first meeting was well attended and a deep interest was manifest from the very beginning. On Sabbath morning the Sunday-school was turned into a children's meeting, and after a short talk by Miss Leonard upon "early conversion, its practicability and the danger of its neglect," an earnest invitation to seek Christ was given, several youth and children responding. It was a touching and beautiful sight, as father and mother knelt with their little ones in full acceptation of the promise, "those that seek me early shall find me."

On Sunday and Monday morning and evening interesting meetings were held and many knelt at the altar earnestly seeking the pardoning and cleansing power. On Tuesday night the heavy rains set in, rendering access to the Church difficult, as in the absence of a road we are compelled at present to walk across the Parade ground, which became very wet at this time. Owing to this and a change in the plan of visitation the meeting was brought to a close on Thursday, Miss Leonard going to Kamptee on Friday for a three days' meeting. Here also the Spirit's power was manifest unto salvation, and several were led into the light.

In spite of the shortness of the time and the unexpected difficulties encountered, we are free to say that a great work has been wrought in our midst which is evidenced not alone by the increase of interest and depth of experience on the part of the members of the church. While we regret that the meetings were so quickly brought to a close, we can but praise God for the blessings that have been showered upon us, hoping and believing that this is but the beginning of the "more to follow" the faithful sowing of that which shall soon be gathered in.

As to the worker, Miss Leonard, it needs not any attempt on my part to estimate her value as a "Master-builder," nor a comparison of her methods and success. Suffice it to say the Lord has given her a depth of experience, a clearness of insight into His Word, and a faculty of imparting the truth so as to lead souls into the light, which is by no means common.

We can unhesitatingly predict for this faithful teacher's work,—dealing as it does directly with the foundation of true success in the Master's cause, namely purity of heart and complete consecration of self on the part of the worker—a new impulse and impetus in the salvation of India. May she be given strength of body and spirit to visit many stations in India and to sow the good seed which shall spring up unto "righteousness and peace and joy in the Holy Ghost."

From here she goes to North India visiting several places on the way, to remain the rest of the year.

Our Church, although completed and in use, will not be dedicated until after the arrival of our Presiding Elder, Rev. J. E Robinson, from Simla, which we hope will be sometime in November.

Our Native work here and at Kamptee, under the care of Rev. W. H. Stephens, is in a flourishing condition and the outlook for this part of the Lord's vineyard promiseth the coming of the kingdom in the hearts of men.

C. E. D.

Nagpore, Oct. 18.

A Plain Confession of Failure.

Dear Sir,—In the recent newspaper correspondence regarding the change of location of certain evil houses in Bombay, an important letter was published by Sir Frank Souter in the *Bombay Gazette*. In it he makes the following highly important remark, "The public are not perhaps aware that my authority extends only to such of those people as are registered in my office. There are hundreds of others following the same calling who are not on the register and cannot be enforced on to it and over whom I have no control whatsoever."

Last year the Resolution of Government on the working of the Police in Bombay states, "As to the working of the "C. D." Act. Lieut.-Col. Wilson merely refers to the opinion expressed last year by Sir Frank Souter, which was that the Act worked most unsatisfactorily." In his report of the previous year, Sir Frank stated that "The efforts of the Police to control contagious diseases are almost futile."

This is the universal experience of the Police regarding the carrying out of such laws, and many of them are honest enough to state the simple facts in the case, and confess their failure. This confession has been made most clearly by the Prefect of the Police of Paris. With all the experience of scores of years in the working of that abominable law, and with the most tyrannical power placed in their hands, the Police of Paris confess that they can get only about 3,000 women upon their register, when they know full well that at least 30,000 are regularly plying the wicked trade in that city. A high authority, Pere Hyacinthe, estimates the number of such women of different classes at 15,000, but that of course includes many classes that the Police would not enumerate. Mark the fact. The Paris Police admit that they can at the utmost stretch reach no more than one-tenth of those whom they recognize as openly vile. In Calcutta, by comparing the number of such persons registered and those well known to be regularly following the vice, we see that not even one-tenth were brought under the power of the Act. In Bombay the failure of the Police to carry out the Act is simply in accordance with the experience of the Police everywhere else. It is a manifest absurdity to dream of regulating or controlling such vices by a system of license and medical inspection.

Is it not the height of folly to think of suppressing a disease by ordering that only one sex contracting it shall be examined and treated? And when not one-tenth of that sex can be reached by the most diligent exertions of the public authorities, does not the failure become signally apparent? Is it not high time that some strong measures were taken to put a stop to this legal and medical farce?

But while this law is a grand failure as regards any of the above aspects, it is a terrible success in encouraging immorality by offering to the vile of both sexes the medical help and the police protection of a great Government. A cruel success it is in teaching our multitudes of young people that God's love is not absolute, that it may be easily amended by nominally Christian legislators. And it is a sad success too, in shaming the fame of our Government and that of our noble Queen-Empress, before the millions under their rule.

Wallace J. Gladwin,
Gospel Purity Association, Bombay.

P. S.—As the above questions are so often misunderstood, I shall be glad to send pamphlets *free* to any address, upon postage being sent. These pamphlets show the nature of the Repeal conflict in England, and thus apply well to the same in India.

W. J. G.

NOTICES.

Baptist Church—Bellasis Road.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

Free Church.—Esplanade.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

Ambroli Free Church.
Girgaum Back Road.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church.
Apollo St., Fort.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Seamen's Rest.—Prince's Dock.
Services every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

Rev. J. E. Robinson requests us to intimate that after this date his address will be Poona—to which place all correspondence designed for him should be sent.

Wesleyan Methodist Church.
Sunday, October 30th, 1887.

Colaba—Colaba Causeway, 7 a. m. Mr. Francis Patell. 6 p. m. Mr. John Staples.
Sunday-school, 4-30 p. m.
Wednesday, Temperance Concert 8-30 p. m.
Byculla—Next to Victoria Gardens, 11 a.m. and 6 p. m Mr. Francis Patell.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. John Staples. 6 p. m. Mr. A. Gibson.
Sunday-school 4-30 p. m.
Cordial invitation to all.

Epitome of News.

Saturday, October 22.

—*Bombay Gazette*, Madras; 21: Captain Taylor, who has been Port Officer of Madras for the past thirteen years, and has been twice Sheriff, died this morning.

—Same: The *Victoria* was built by Messrs. Caird and Company, of Greenock, and is the largest vessel ever launched there, as well as the largest yet built for the Peninsula and Oriental Company, and intended for a higher rate of speed than any vessel at present in their numerous fleet. Her dimensions are:—Length on loadwater line, 465 feet 9 inches; breadth (moulded) 52 feet; depth, 37 feet, and gross tonnage, 6,600 tons. She is supplied by the builders with powerful engines on the triple expansion principle, with all the latest improvements, and developing about 7,000 horse power (indicated). The diameter of cylinders are 30, 63, and 100 inches respectively, the length of stroke being 6 feet in each. The engines are by far the largest that have yet been constructed in Geeenock, and in working up to her ocean speed, the *Victoria* burns 110 tons net of coal per diem. The boilers, six in number, are double-ended, constructed entirely of steel, having 36 furnaces, and adapted for a proof pressure of 300lbs. per square inch. She is designed to carry 178 first-class saloon passengers and 166 second class saloon, and she has been fitted up in a manner calculated to give the greatest amount of comfort, and with every improvement and convenience. On the spar deck are the dining saloons for the first and second saloon passengers; and on the hurricane deck are the cabins for the captain and superior officers, the drawing rooms, lounge, and smoking rooms.

—It seems that the adulteration of food and drinks is practiced in France as well as in other countries. The following little tale or fable is translated from the French: "Four flies were in search of a breakfast. One found some jelly and regaled himself. The jelly was not genuine and the fly turned upon his back. The second fly, seeing the sad fate of his friend, resolved to eat plain bread. But there was so much alum in the bread that he, too, turned over and breathed his last. The third fly attacked a glass of beer, but the aloes laid him out cold. The fourth fly, seeing that everything eatable was tampered with, resolved to commit suicide. He found some German fly paper on which was inscribed "Death to flies." He partook freely, but the more he ate the better he felt. He stuck to the fly paper and lived to a good old age."

—*Overland Mail*; October 7: More than 500 branches of the National League held meetings in Ireland on Sunday.

The American sloop *Volunteer* has again defeated the Scotch yacht *Thistle* for the American cup.

Lord Ailesbury and his trainer, John Tyler, have been warned for life off Newmarket Heath and all race-courses under the jurisdiction of the Jockey Club.

The deaths recorded this week include those of Lieutenant-Colonel H. P. Law; Lieutenant-Colonel Wemyss; Colonel R. P. Harrison; Captain D. B. G. Grant, R.N.; Mr. A. Bedford, late H.E.I.C.S.; Major-General E. B. Clay; Major-General C. D. J. Todd, retired.

Monday, October 24.

—Yesterday, Coroner's inquests were held on the bodies of three Hindu women, taken out of different wells, dead. They were all cases of suicide.

—*Bombay Gazette*; Lahore, 23: The Resolution regarding the Telegraph Department makes the following further provision as to the personal allowances:—Assistant Superintendents, class 5, 1st Grade, may receive the personal allowance of Rs. 100 monthly, after 22 years' service; 2nd Grade, Rs. 100 after 17 years; class 6, 1st Grade, Rs. 100 after 12 years; 2nd Grade, Rs. 50 after 7 years. The personal allowance will lapse in each case on the promotion of the officer concerned to the next superior grade, but if his length of service is such as to qualify him for personal allowance in the higher grade he will be eligible for that allowance. The special Pensions will only be granted provided the resignation of officers concerned is submitted before the 31st March next, after that date the privilege will be withdrawn from all officers who have served 18 years or more on 1st October 1887.

—The B. I. S. N. Co.'s Str. *Arcot*, from Bombay to Calcutta, has been lost in the Hooghly, through the breaking of the chain governing the rudder.

—*Subodh Patrika:* Bhai Lakhmanchandra Panda, missionary of the Balasore Brahma Samaj has for some time past been among us. During his stay here he has preached sermons and delivered eloqnent discourses both in the Mandir and elsewhere. He conducts the divine service in the Mandir to-day at 4 p. m. and leaves to-morrow for Poona. Being on a tour of visit to all the Samajis in the country, he intends to journey through Sind, the Panjab, the N. W. Provinces and Bengal and thence back to Orissa. One noticeable trait in the zealous missionary's life is that though born a *vatandar* worshipper of the temple of Jagannath at Puri and innocent of English, he derives his intellectual emancipation from contact with the Brahma Samajists. Yet such is the fervour and depth of his religious zeal that he has deliberately chosen for himself the profession of a Brahma missionary, maintaining himself and family on the charity of Brahma Samajis from which source also he is enabled to meet his travelling expenses.

—*Christian*; October 7: The wholesale slaughter of the birds is going on almost unheeded, and it is stated that the destruction now takes place on so large a scale as to threaten the existence of a number of our most useful species, and that it is carried on chiefly "by men who sell the skins and plumage to be used for ornamental purposes, principally for the trimming of women's hats, bonnets, and clothing. These men kill everything feathered." Quite recently *Punch* had a kind and timely plea for the birds, "an appeal to the ladies of England," and it says but little for those ladies that such an appeal should be necessary,

—Same: Pastor Thümmel, of whose recent imprisonment in Germany, for testifying on behalf of Protestant truth, our readers have been informed, is still being pursued by Romish emissaries. From a letter received from his wife by an English lady, it appears that the pastor is now involved in his third lawsuit with his Popish enemies. Twice before he has been sentenced to terms of imprisonment, but the first sentence was quashed on appeal, and the second time he was released after serving eight days, out of the three weeks awarded. An appeal against a third sentence of imprisonment—this time three months—is now pending, and is expected to come on this month. Meantime the cause of evangelical truth is progressing.

Tuesday, October 25.

—Morocco before long is likely to prove a centre of interest to the civilised world. The present Sultan has been dangerously ill, and his death is now reported. His demise will be followed, in all likelihood, by an internecine war for the possession of the throne between numerous claimants which might well necessitate European intervention in the interests of trade. But anarchy in Morocco is calculated to invite interference for less disinterested objects. Spain has always looked to the crumpling empire as her opportunity for colonial expansion, and believes the hour is come. A large Spanish force is being assembled at Ceuta to uphold and extend Spanish claims. But its largeness is also due to jealousy of France, which is always ready to seize the occasion for rounding off its Algerian possessions at the expense of Morocco. The exact frontier between Algiers and Morocco has never indeed been traced, and the incursions of brigands from Morocco into French territory is a convenient pretext. The incident of the Kroumirs was successful enough to encourage repetition.

—*Evangelical Christendom*: The Annual Pastoral Address to the Wesleyan Societies, which was circulated about the beginning of the month, attracted some public attention on account of a paragraph referring to party politics. It said: "The non-political character of our Church is very precious to us, and we are anxious to preserve it intact; and trust that nothing may ever occur among us to derogate from it, or to shade it. . . . Let the old tradition prevail still—no politics in our Connexion: a tradition so much in keeping with the saying of the Lord, 'My kingdom is not of this world.' Then shall we better preserve 'the unity of the Spirit in the bond of peace,' and live and labour together as brethren in the Lord." That a church, as such, ought not to assume a political character will be admitted by all who take a just view of its spiritual basis. Of course, individual members of every church have a right to follow out their own convictions in regard to public questions in their capacity as citizens of the realm; and in all such public action they ought to regulate their conduct by the principles of the faith they profess and believe.

—Same: The emigration of a portion of the inhabitants of Dorfhillouse, in the Hautes Alpes, descendants of the ancient Vaudois, to Algeria, has been crowned with success. The snows and intense poverty of their birthplace, where the meagre soil yields scarcely bread for twelve months—baked once a year, not to tempt the appetite that cannot be met!—have been exchanged for the glowing climate and fertile soil of *Les trois Marabouts*. The four years' experiment has fully succeeded; they have attained competence and comfort, and preserved their faith and excellent character for sobriety and uprightness—an example for all around. The pastors of Oran and Tlemsen visit them regularly, and not one is then absent from public worship. A newspaper remarks: "Would that all Algeria were thus colonized! Were it wholly peopled with laborious, sober, moral, and religious tillers of the soil like these, what a splendid future would dawn upon our colony; what a grand people would be prepared on the other side of the Mediterranean!"

—Profesor Clark at Nashville; *N. Y. Evangelist*: In photographing the astronomical observatory, I encountered Prof. Barnard, the discoverer of ten comets, and the modest young astronomer who has just been called to the Lick Observatory, California. On learning that I was illustrating a series of lectures on the "New South," he was enthusiastic in his expressions of the future possibilities in store for this section, and kindly afforded me every facility by taking me through the observatory, and explaining the transit instrument, chronograph, celestial clocks, and equatorial telescope. He also exhibited a few lunar photographs which he had recently taken, showing the deep craters and utter desolation which characterizes this "dead world." Although it was midday and the sun was in the zenith, he turned his great telescope upward, adjusting it by a graduated scale at the side, and so exact was his calculation, that when he revolved the opening of the dome over the telescope, I glanced through the tube and beheld the planet Venus, like the diminutive crescent of the new moon, directly in the centre of the field.

I asked Prof. Barnard how far into space the great telescope of the Lick Observatory (made by his friend Alvan Clark) would project him. He replied that owing to the height at which it was mounted, and the immense magnifying power, it would practically bring him within thirty miles of the moon!

—*National Baptist*: Jonas G. Clark has given to Clark University, Worcester, Mass., another million dollars. Taken in connection with the million previously given, this makes one of the largest charitable gifts ever made by any person during his life-time.

—*Times of India*; Palamcotta, 21: The Governor arrived at Tinnevelly on Thursday evening, accompanied by Messrs. Rees and Wingfield, and visited Bishop Sargent's Mission Schools. On Friday morning his Excellency received addresses from the district municipalities and held a levee in the afternoon. Speaking at the schools he said that all honour was due to the missionaries who spread the influences of civilisation and education among the Hindoos.

Wednesday, October 26.

—Javro Pavio, the Goanese, who murdered a boy at Poona, has been sentenced to be hung.

—A correspondent writes to a Madras paper: —Many of his friends in Madras will be sorry to hear of the death of the Rev. Alexander Todd, from disease of the kidneys, at New Zealand. The Rev. A. Todd was a very earnest and energetic minister of the Free Church Mission, and during the very short period of his connection at Madras, his high Christian character and missionary zeal gained for him the most important position among his brethren.

—Mr. John Bright writes to a Glasgow correspondent:—"Melrose, October 1. Sir,—I never was more the friend of Ireland than I am now, when objecting to handing the unfortunate country over to the rule of the revolutionary and rebel conspiracy with which the Government is now contending. Justice to Ireland requires not only that laws should be just, but that they should be obeyed. It is my sympathy with the Irish people which forces me into strong opposition to the political views of Mr. Gladstone and Mr. Parnell. The latter, so far as I know, has not changed. The former five years ago condemned and denounced him. Now he comes forward as his apologist and defender. Am I wrong not to follow?—Yours very truly, John Bright."

—The persons whom the defeat of the Thistle has made despondent about the supremacy of Britain on the sea cannot do better than turn for consolation to the following figures as to the number of steamers in the world, and the countries they belong to. For last year the total number was estimated at 9,969, of an aggregate burthen of 10,531,843 tons. This showed an increase in number within a year of 327. Of these steamers Britain and her Colonies own 5,792, and the United States only 400. Yet the United States has nearly twice as many steamers as Russia, exactly twice as many as Denmark, and more than twice as many as Italy and Holland. Germany and France stand second

and third with 579 and 509 steamers respectively. Thus Britain has in round numbers 1,600 more steamers than all the rest of the world.

—H. H. the Nizam denies that he had any "ulterior motive in offering the 60 lakhs.—He was actuated simply by a loyal devotion to the British Government, and an earnest desire for the unity of the Indian Empire. The thought of the restitution of the Berars never entered his Highness's head, nor did he look for any reward for doing what he considered a sacred duty."

—The Bombay Agents of the B. I. S. N. Co. have received the following telegram from Calcutta:—"*Arcot* totally lost, James-Mary's Shoal, Hooghly, Saturday. Every body saved, excepting one or two native crew missing."

—*Indian Messenger*; Custom in India: We wish some one should undertake to write a book on the above subject. What an interesting and instructive book that would be! The custom of polyandry still prevails, we think, amongst some of the hill-tribes of Kumaun and Gurwal. Amongst the Garos, a man who marries a widow with one or more unmarried daughters, makes by that act all such daughters his lawful wives. The social custom of Assam admits four kinds of wives (1) the married wife (2) the remarried wife, (3) the wife caught from the road, and (4) the wife come of her own accord. An unmarried wife is a woman introduced into the family as wife, with the sanction of parents and of society, but on whom the sanctifying rites of the marital ceremony have not been duly performed owing to the husband's shortness of funds and other causes—those rites being sometimes performed, after the woman had become mother of many children. A caught-from-the-road wife is one whom the lover waylays on the road to the market and snatches by force from her relatives. The come-of-her-own-accord wife is one who enters unasked the house of her lover, and asks for recognition by his parents and relations as one of their daughters-in-law. In south Malabar, marriage as an institution does not exist amongst the Sudras, who allow their daughters to form temporary unions with Brahmin youths, which by the custom of the country is regarded as a great honour for the family.

Thursday, October 27.

—The Str. *Surat*, with English mails, left Aden for Bombay, Tuesday, 10 p. m.

—A Brahmin, who is the spiritual guide of the villages at the Akbarpore, undertook to cure a boy of thirteen who, as the result of the influence of an evil spirit which had possessed him, suffered from epileptic fits. A quantity of sweetment having been given by the mother of the unfortunate boy as an offering to the Brahmin, the latter commenced operations against the evil spirit, with what result is told below. "The Brahmin went away, but returned shortly afterwards, accompanied by his followers, with a drum and some brass plates and commenced to sing songs and play on the instruments, in order, as was said, to invoke the blessings of the God Hurry. While this ceremony was going on, the accused made the boy lie down on his back, while he at one time sat on his chest, and at another danced and called out 'Hurrybole.' At the same time striking the boy with a cane and directing him also to say 'Hurrybole.' This continued for several hours for three days, when the boy died from internal injuries received at the hands of the accused." The parents and friends of the boy gave information to the police and the demon exorcisor was promptly arrested.

—*Independent:* An address given the other day by Lord Aberdeen to his own neighbours, on his return from a voyage about the world, shows in its best form what is the power by which the aristocracy hold their position. His lordship gave a simple story of his trip, but the point of it all was that wherever he went he found Aberdeen people to welcome him, and he remembers their names, and reports how they are getting along. One is a judge, another a political agent in India, another Governor of Ceylon, another manager of a tea estate, another second engineer of a steamboat, another a newspaper writer, another a biscuit manufacturer in New Zealand, another a bank clerk in San Francisco, another a decorator in Denver, and another runs an elevator in St. Paul. All these, and others, are mentioned by name, and all their friends at home are delighted. Then follows a talk about rents, and a promise that if there be cases of injustice the rents shall be properly adjusted. The speech is that of a noble-hearted gentleman, and is worthy of the Christian and the Liberal which Lord Aberdeen is.

Friday, October 28.

—*Bombay Gazette*: The Associated Chambers of Commerce at home have put on record a unanimous affirmation of the principle that no man, not even a barrister, should pocket a fee without having worked for it, and they have got the *Times* to say "ditto" to them.

—The Jhansi-Bhopal section of the Midland Railway is expected to be ready by the end of the year.

—*Bombay Gazette*; Allahabad, 27: Brigadier Nur Mahomed, one of Ayub's followers, who was taken prisoner after the skirmish on the Persian border, have been hanged publicly at Herat.—The Boundary Commission escort passed through Kandahar on the 22nd. All is well. Cholera is reported to have ceased at Kandahar.—It has been ascertained beyond all doubt that Ayub is still hiding in Eastern Persia, though the exact spot is uncertain.

—Same: Rates of Sterling Exchange held their own very fairly for two days after the departure of last mail, but since Monday they have remained quiet but steady, and it was not until Wednesday afternoon that less than 1s. 5d. was openly offered for three months' sight Credits for the mail. Drawing rates were fairly maintained up to the close, chiefly because remitters kept in the background.

—Deaths last week, 454. By cholera, 14.

—*Times of India*: The news of the death of Sir Philip Wodehouse, K. C. B., G. C. S I will be received with regret throughout the whole of the Bombay presidency, with which he was for many years so honourably and conspicuously associated.

Sir Philip was Governor of Bombay 1872-77.

Selections.

THE PARTING OF THE WAYS.

"We are now at the parting of the ways, and the younger ministers especially must decide whether or not they will embrace and undisguisedly proclaim that 'modern thought' which, in Mr. Spurgeon's eyes, is a 'deadly cobra,' while in ours it is the glory of the century." So speaks the *Christian World*, and for once we heartily agree with it. The choice lies between reverent submission to Scripture and Rationalism. All the doctrines of the Evangelical faith are either definitely stated in the Bible or by just and necessary consequence are derived therefrom. Modern doctrines have no such origin, and, indeed, they do not claim it. They are simple and only the outcome of human thought about the ways and works of God. All the questions at issue meet in this: "Shall I be guided alone and altogether by the voice of God speaking in the Scripture, or shall I subject revelation and history alike to the judgment of my own mind and heart? Here in a Book God has recorded for me the truths to be believed and the duties to be done. Shall I accept the creed divinely prepared, or shall I frame one of my own?" Are we to continue in the school of the Holy Ghost, or is every man to become his own teacher?

Let the younger ministers ponder these questions before coming to a decision. If they forsake the old paths, let them bethink themselves betimes whither the new paths lead. Of this one thing they may be confidently assured, if they divest the Gospel of the element in it which reveals the righteousness of God and gives it power, their ministry may be popular: it certainly will fail to secure any measure of spiritual and abiding success. The emasculate Gospel of modern thought will never originate a genuine revival of religion.

We must insist again and again that the present outcry against perilous doctrine is no false alarm. From the platform and the pulpit alike the distinctive doctrines of the Gospel have been deliberately set at nought. Whoever denies this only shuts his own eyes in the hope of making others blind. After glancing over the semi-exculpatory letters in the *British Weekly*, our eye lighted on the following paragraph on another page:—

It will be remembered that the late minister of Wycliffe Chapel (Congregational) Leicester, Rev. Joseph Wood, B. A. accepted the pastorate of the Unitarian Church in Bristol Road, Birmingham. His successor at Leicester, Rev. H. H. Snell, B. A., has recently received a unanimous invitation to the old and well-known Unitarian Church in Norwich. His acceptance of the offer is considered probable.

It would be interesting to learn something of the history of these converts to Unitarianism. At what college were they trained, and who were their teachers? At all events, when the transition from Congregationalism to Unitarianism is so easily made, it is high time to take some action for the defence and preservation of the Gospel of Christ.

In the *Sword and Trowel* this month Mr. Spurgeon adds to the evidence he has already given.

"We have said (he writes), with deep grief that we should have had to say it, that many ministers have departed from the faith; and this was no unkind suspicion on our part, but a matter of fact, ascertained in many ways, and made most sadly sure. We trust that the Baptists are by no means so far gone as the Independents: indeed, we feel sure that they are not. Still, we do not say this in order to throw stones at others. A well-known Congregational minister, who is preparing a book upon this painful subject, writes us—"I have not a large acquaintance with the state of opinion in your denomination. I groan over my own. There are many faithful to Christ, and to the souls of men; but, alas! it seems to me that many have no kind of Gospel to preach, and the people are willing that it ishould be so. Some of our colleges are poisoning the churches at the fountains. I very much fear that an unconverted ministry is multiplying." To the same import is a letter from another brother of the same denomination, who says—"I cannot agree with the *British Weekly*, that you take an 'extremely pessimistic' view of the evil. On the contrary, I am disposed to think that your conviction is faint compared with what the reality would warrant.——College, for example, continues to pour forth men to take charge of our churches who do not believe, in any proper sense, in the inspiration of the Scriptures, who deny the vicarious sacrifice on the cross, and hold that, if sinners are not saved on this side the grave they may, can, or must be on the other. And the worst of it is the people love it." Is this what we have come to? Is there no doctrine left which is to be maintained? Is there no revelation, or is that revelation a nose of wax to be shaped by the finger of fashion? Are the sceptics so much to the fore that no man will open his mouth against them? Are

all the orthodox afraid of the ridicule of the "cultured?" We cannot believe it. The private knowledge which we possess will not allow of so unhappy a conclusion; yet Christian people are now so tame that they shrink from expressing themselves. The house is being robbed, its very walls are being digged down, but the good people who are in bed are too fond of the warmth, and too much afraid of getting broken heads, to go downstairs and meet the burglars; they are even half vexed that a certain noisy fellow will spring his rattle, or cry, "Thieves!'"

Whatever may be the issue, the controversy now raised cannot be evaded. A distinction, broad and deep, must be drawn between Evangelical doctrines and the travesty of them which seeks to pass current under the old familiar terms in which they have hitherto been expressed.—(*Word and Work.*)

THE WILL OF GOD.

BY PROFESSOR DRUMMOND.

An Address at Northfield Convention.

In answer to the question how to find out God's will, he read the following from the fly-leaf of his Testament. First, pray. Second, think. Third, talk to wise people, but don't regard their judgment as final. Fourth, beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings; it is a mistake to think that His will is always in the line of the disagreeable. Fifth, meanwhile, do the next thing, for doing God's will in small things is the best preparation for doing it in great things. Sixth, when decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.

The professor then when on: I am reminded by the addresses of to-night, and by this, the second last night of the Conference, that in a few hours we shall all be off the mountain top, and down again into the valley, and I remember that mountain tops were never made by God to be inhabited. They aer places to go up to and have a look around, and rest a little, and take a good view, and get near heaven and then come down again. The use of a mountain in nature is to send streams down into the valleys, where are villages and towns and cities, and that is the use of a conference like this. What we are to take with us is some running stream of this mountain, that it may refresh and satisfy the body of the world that God has given us to influence. But for the most part we shall have to go and live commonplace lives. Most of us will not have to go home to pulpits, but to house-hold duties and business and professional cares. I shall have to lay down my Bible, and take my geological hammer, and open my closet and take out my fossils and skeletons. Is it a downcome, or all the same to God? The answer is contained in the word which I have read to you.

I wish that we could all get into our minds one other little principle. What is the end of life? The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is, To do the will of God, whatever that may be. Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls, my ambition is to do the will of God, whatever that may be;" that makes all lives equally great, or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy-maid or a scavenger can do as much. Therefore the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: "A man after mine own heart, who will fulfil all my law." The object of life: "I come to do thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother, and sister, and mother."

You want education: "Teach me to do thy will, O God."

You want pleasure: "I delight to do thy will, O God."

A whole life can be built upon that one vertebral column, and then when all is over, "he that doeth the will of God abideth for ever."—(*Springfield Union.*)

WHY NOT?

There is nothing more inspiring than the story of a triumphant life, a life that overcomes great difficulties, works itself clear of sharp limitations, and issues at last in a large, free activity. It is an old story, but it remains the one story of which men never tire, but which seems to assuage a thirst of the soul. For the end of life is freedom and power, and those of us who miss these supreme results of patience and toil and character feel that we have been defrauded of that which was our due. The old stories of magic carry a deep meaning under their wild extravagances; they betray the mighty passion of men for supremacy over things material and over inferior orders of life. The man with genii at his command could build palaces in a night and rejoice in a marvelous mastery over the forces against which so many of his fellows seemed to measure their strength in vain. The magical successes are only dreams of the real successes which all men and women crave; which the noblest and most aspiring must conquer, or lose utterly the joy and sweetness of living. These successes are, fortunately, not external, though they are generally accompanied by visible trophies; they are achievements of character, and are independent of conditions and largely of human recognition. The man whose life, outwardly all defeat, is steadily expanding in its interests and sympathies, steadily growing in power to bear and suffer and be strong, has the blessed consciousness of coming into his kingdom. No outward disaster, no external obstacle or limitation can ever defeat a true life; it can escape all these things as the bird escapes the perils of the snare and the net by flying above them. This highest of all successes lies within the grasp of every earnest man and woman, and it is rarely without attestations of its presence and value, even in the eyes of those who take small account of spiritual things. There is a force which streams from a noble nature which is as irresistible and pervasive as the sunlight. The warmth and the vitality of such natures, while they invigorate the strongest men and women about them, penetrate to the heart of clouded and obscure lives and minister to their need. There is no success so satisfying as that which is embodied in one's character, and so cannot be taken from him, and the influence of which, embodied in the character of thers, is also indestructible.—(*Christian Union.*)

COURAGE, AN ELEMENT OF STRENGTH.

Gloom secures the failure it anticipates. Reluctant obedience, that from the first feels itself overtaxed, will never accomplish its task. Fear is fatal to the spirit of religious service, for service rendered through fear is necessarily unacceptable to God. Love that fills the soul with gladness and buoyancy and persistent vigour must precede acceptable obedience. We must know God sufficiently to see the glory of being called to serve him before we can yield him acceptable obedience. Obedience which is constrained, rendered under compulsion and through fear, is unacceptable, feeble, brief, irregular. True obedience must be an obedience in which we can find our life, the constant and fullest expression of ourselves. It must be like the discovery of his fit profession or calling to a young man, a thing he gives himself to with gladness, ardour, and hope. God lives not by constraint, does good not by compulsion; and to the same life he graciously calls us. No other life is possible. An eternity of gloomy, half-hearted, enforced obedience is out of the question. We must so know God as to learn to rejoice in him, and the joy of the Lord will be our strength. All our strength is delusive. It may do to begin with, and may serve for a while, but it cannot last and be the strength of eternal life. To recognize God's supremacy is the beginning of all strength. To recognize the God is God, and that his supremacy is identical with the absolute wisdom and absolute love; to perceive that only by doing God's will and work can our strength be well spent, and that his inviting us to and fitting us for actual friendship with him is infinitely gracious—thus to know God and the hope of his calling is lasting joy and strength.—(*Rev. Marcus Dodds, D. D. in the Expositor.*)

Miscellany.

—*The Rock*: One of the ablest and most careful of all students of nature was the late Mr. Darwin, but even he was completely led astray in some of his conclusions. The Duke of Argyll points out, in the article to which we refer, how altogether wrong his theories were regarding coral islands, and how thoroughly the false conclusions at which he arrived have been exposed by the more recent investigations of Mr. John Murray. In 1832 Darwin sailed in H. M. S. *Beagle* as a naturalist on an exploring voyage round the world. In the Southern Ocean he was struck by the wonderful coral reefs, the thousands of coral islands, and the still more curious "atolls." These coral reefs, by surrounding islands, form a protective wall against the violence of the waters. In some instances islands have entirely disappeared, leaving only an enclosed and protected space of water in the midst of the reefs. The theory which existed at the time of Darwin's exploration was that the central water enclosed by the coral reefs was the crater of an extinct volcano. We cannot give all Darwin's reason for rejecting this old theory, nor have we space to give all his reason for the theory he ultimately

accepted and propounded to the scientific world. Briefly stated, he believed that these miniature lakes arose from the subsidence of the enclosed land, or, in other words, that huge islands had sunk slowly into the vast bed of the Southern Ocean. In October, 1837, he read a paper at the Geological Society of London, giving forth this doctrine, and scientific men hastily agreed to the conclusion that he was right. Commenting on this, the Duke says: "With all his conscientiousness, with all his caution, with all his powers of observation, Darwin in this matter fell into errors as profound as the abysses of the Pacific. All the acclamations with which it was received were as the shouts of an ignorant mob. It is well to know that the plebiscites of science may be as dangerous and as hollow as those of politics."

After five-and-thirty years' interval, another voyage of discovery was made in the *Challenger*, and this time Mr. John Murray went out as the naturalist. In 1880 he communicated the result of his observations to the Royal Society of Edinburgh, "supported with such a weight of facts and such a close texture of reasoning that no serious reply has ever been attempted." The conclusions at which Mr. Murray arrived in considering the geological curiosities of the Pacific were based on an exactly opposite principle to that set forth by Mr. Darwin. Instead of a submarine subsidence it was a submarine elevation that explained the mystery. The actual details of this theory would not interest non-scientific readers, but the point to which we would direct attention is the reign of terror which exists as much among scientific men as among political or religious men. In other words, when a great prophet like Darwin has arisen among scientific men, new explorers are frowned upon when their more recent discoveries expose the fallacious theories of their predecessors. The Duke of Argyll says that Mr. John Murray was actually strongly advised not to publish his views in derogation of Darwin's long-accepted theory of the coral islands, and that he was induced to delay the publication for two years. To quote the Duke's own words: "At the same time the reluctance to admit such an error in the great idol of the scientific world the necessity of suddenly disbelieving all that had been believed and repeated in every form for upwards of forty years, of cancelling what had been taught to the young of more than a whole generation, has led to a slow and sulky acquiescence, rather than to that joy which every true votary of science ought to feel in the discovery of a new truth, and, not less, in the exposure of a long-accepted error."

—Rev. A. J. Jarrell in *Christian Standard*: Our former lesson was: "God can do no mighty work in us, or for us, until we can trust Him to do it." Our present lesson is like unto it: *When we do trust Him, He can do only for us just the things we trust Him to do* The measure of our faith is the limit of His power. Just so far as we can believe, He can do: where our faith stops His work ceases. "According to your faith, be it unto you." This is the divine rule of action. If there is a departure from it, in all the Book, we do not know it. He that believes little can get but little. He that believes most can get most. A man said he did not believe God could save him from the power of the whisky habit; and, sure enough, He could not. But the difficulty did not lie in the strength of the habit but in the weakness of the man's faith. He could do no mighty work for a man who did not have mighty faith. The woman said, "I can never believe that God can save me from my temper," and sure enough He could not. Yet it was not the temper, but the weakness of faith that was more than a match for divine grace. There are millions of Christians who don't believe God can save them from all sin until they die; and because they believe He cannot, therefore He cannot; and they are self-doomed to a life of sinning and repenting until death comes to their relief In vain does the Conqueror "come from Edom, with dyed garments from Bozrah" for them; in vain is "He glorious in His apparel, travelling in the greatness of His strength; in vain does He "speak in righteousness, *mighty to save*"—so long as they are mighty to hinder by their unbelief. Our faith in God is the measure of God's power to save us.

—When the Bishop read off the name of Brother Steadypull for———charge, his heart suddenly sank within him. He felt the charge was plenty good enough for him; in fact, a little above his grade. But Brother Rocket was preacher in charge last year, and though report said he had rather petered out near the close of the year, yet he was accounted a brilliant man: and Steadypull was not brilliant and he knew it. The people were of like opinion, after he had finished his first sermon. He gave them a plain Gospel message, with no flourish of trumpets, and no promise of great things. The "outsiders" nudged each other, as to say, "Well there is not much style about him, any way." The Church members did not say much, only that the brother seemed to have no time for nonsense nor rhetorical flourishes, and was terribly in earnest. Rocket had left him the inheritance of many empty seats, and for a time they remained empty Three months passed; empty seats still look lonesome. Six months; beginning to fill up, and signs of a revival. Nine months; sanctuary full, fifty received into Church as partial result of steady pastoral pulling, social and financial affairs of Church growing finely. Ten months; people getting uneasy lest Brother Steadypull shall be wanted to follow the brilliant Rocket, and pull another Church together. No cause for fear, though, for the "elder" knows the blessed man pulls better the second year, and best the third. Do you imagine we have written of a fictitious character? Not so. Such a man lives, moves, and has his being not a thousand miles from this sanctum, and we have given you a bit of actual Church history.—(*Michigan Christian Advocate.*)

TELEGRAPHIC NEWS.

London, October 21*st*: Mr. Gladstone made a speech yesterday at the Liberal Conference that is being held at Nottingham, in which he said that as soon as the Irish Question had been settled, the following should be the programme to be taken up by the Liberal Party:—Reform of Parliamentary Registration, one man one vote; the Abolition of Entail; Free Trade in Land; Local Option; Extension of Local Government; Disestablishment of the Church in Scotland and Wales. He refused to offer anything in the nature of a return to protective duties —Another demonstration of the unemployed was held yesterday in Hyde Park, and a deputation was sent from them to the Home Office, where Mr. E. L. Pemberton, Assistant Under-Secretary, in the absence of Mr. Mathews, received three of their number privately.—The Police had to charge in order to disperse the mob that had assembled in Piccadilly.—The Lord Mayor of London has summoned the members of the last Committee, which was formed to consider the question of unemployed labour, to meet him at the Mansion House to discuss the best means of relieving the distress.—Sir Michael Hicks-Beach's health has so much improved that his medical advisers pronounce him now able to resume his duties.—The Right Hon. Alexander James Beresford Hope, M. P., LL.D., proprietor of the *Saturday Review*, is dead.

Pietermaritzburg, 21*st*: Dinizula, son of the late King Cetewayo, is exhibiting signs of discontent, and Zululand is somewhat disturbed in consequence.—A regiment of Dragoons is to be sent up to endeavour to restore quiet.

Ismailia, 21*st*: H. M.'s India troopship *Euphrates* passed through the Canal to-day, and is due in Bombay on the 3rd November.

London, 22*nd*: Demonstrations by the unemployed, at which inflammatory speeches are delivered, continue to be made in Hyde Park, ending in skirmishes with the Police.—A monster meeting is called for Sunday in Trafalgar Square.—Sir Charles Warren, Commissioner of Police, has prohibited torchlight processions to a meeting that is to be held at Rotherhithe on Monday night to protest against the infringement of the right of free speech.

23*rd*: The programme of the employed today is to hold a monster meeting in Trafalgar Square and to parade the streets by marching past Westminister Abbey.—Troops are in readiness to quell any disturbances.—The *Daily News* hears that Lord Lyons, our Ambassador at Paris, is to be replaced almost immediately by Lord Lytton.

Paris, Oct. 22*nd*: The negotiations which are going on between England and France for the neutralization of the Suez Canal and the settlement of the New Hebrides question have now reached a satisfactory stage.—It is expected that an Anglo-French Agreement will be speedily concluded.

London, 23*rd*: The formal signature of the Convention made between the English and French Governments regarding the New Hebrides and the Neutralisation of the Suez Canal will take place to-morrow.—The following is a *prècis* of the Suez Canal arrangement:—The Canal is to remain open as a route available for traffic in times of war, when no hostile act will be permitted to be done in the approaches to the Canal, the ports of access or on the banks of the Canal within the neutral zone, the limits of which will be determined by an International Commission of Supervision.—The Powers engaged in hostilities will not be allowed to disembark or embark troop supplies or war material in the Canal or ports of access.—The Ambassadors in Egypt of the Signatory Powers will watch the carrying out of these arrangements.—Egypt will take steps to make this treaty respected; but if, from any cause, she may be unable to see this done properly, she will appeal to the Porte, who will, in concert with the Signatory Powers, take the necessary measures —England and France have communicated the terms of this Convention to the other Powers, asking their signatures thereunto.—The demonstration of the unemployed announced for to-day passed off in an orderly manner.

24*th*: At the meeting of the unemployed held in Trafalgar Square yesterday several speeches were made, in which work was demanded to be found for those out of employment.—The crowd then marched down to Westminster Abbey, and about two thousand entered the building and attended the service that was being held.—The people generally behaved in an orderly manner and returned to Trafalgar Square, where they quietly dispersed. —Sir Alexander Arbuthnot, K.C.S.I., has been appointed member of the India Council in the place of Mr. R A. Dalyell. C. S.I.—A meeting of the English Home-Rule Union, with Mr. Wilfrid Blunt presiding, was held at Woodford yesterday, notwithstanding it had been prohibited by the Police authorities.—While the meeting was going on the Police put in an appearanace and arrested Mr. Blunt and some others who were present,

Paris, 24*th*: The Paris papers consider that the agreements come to between England and France on the New Hebrides and Suez Canal questions will do much to reconcile two nations, who are too often divided by prejudices.—The *Temps* considers the Convention eminently satisfactory, as marking the first stage towards the evacuation of Egypt by the British Force.—Major-General the Hon. J. C. Dormer, C. B, has been appointed to succeed Lieut.-General Sir F. C. A. Stephenson, G. C.

B., in the Command of the British Force in Egypt

London, 25th: Lord Hartington, speaking yesterday at Nottingham, strongly condemned the language made use of by Mr. Gladstone in his recent speeches on the Irish Question, declaring that by his actions Mr. Gladstone was weakening the arm of Government, and his Lordship urged upon his hearers that the Loyalists in Ireland should not be betrayed.—Mr. Gladstone is greatly fatigued by the continued exertions he has lately made at the Liberal Conference at Nottingham, and his medical advisers have enjoined complete rest for a time.—Mr. *Wilfrid Blunt*, who was arrested at Woodford on Sunday, has been remanded and released from confinement on bail.—Her Royal Highness the Princess Beatrice has been safely delivered of a daughter. Both mother and child are doing well.—The Princess Victoria of Wales is rapidly recovering from the attack of measles.—The Princess Louise of Wales, who was also a sufferer from the same disease, is making good progress towards recovery.

Turin, 25th: Signor Crispi is here and has made a speech, in which he said that, in his recent interview with Prince Bismarck, the German Chancellor has expressed his determination to maintain peace in Europe.—Signor Crispi dwelt at some length on the friendly relations that happily exist between Italy and France.—Signor Crispi said that, while Italy was an ally of the Central Power, she was in full accord with England, and that on the seas she was England's staunchest ally.—Alluding to the expedition about to start for Abyssinia Signor Crispi said it was necessary to avenge the honour of Italy in Abyssinia for what had taken place in Massowah in the early part of the year, and that done Italy would be ready to enter into negotiations with King John.

Pietermaritzburg, 25th: In consequence of the threatening outlook of affairs in Zululand the Dragoons will be accompanied by a Battery of Artillery.

London, 26th: The demonstrations by the unemployed are gradually dwindling away and the movement is subsiding.

Tours, 26th: A stormy meeting of the electors has taken place; they expressed themselves as dissatisfied with the explanations given by M. Wilson, President Grevy's son-in-law, to the charges made against him of complicity in the late scandals in connection with the sale of Military decorations, and they demand that he should resign his seat in the Chamber of Deputies

Sophia, 26th: The Government have received information of a plot, concocted by the Slavs, to murder Prince Ferdinand.

London, 27th: The Queen has sent the following special telegram to his Highness the Nizam of Hyderabad with reference to the munificent offer recently conveyed to her Majesty through the Viceroy:—"I warmly appreciate this fresh proof of your Highness' friendship for the British Crown which is fully reciprocated."—A Coroner's inquest was held in London yesterday on the body of a man who is supposed to be a dynamiter. The Police gave evidence showing that the deceased was connected with the Clan-na-Gael, the chiefs of which, Miller and Melville, lived in London; they also stated that at the time of the Queen's Jubilee the deceased in company with Melville paid a visit to the House of Commons, where Mr. Joseph Nolan, Member for North Louth, did the honour to the two visitors by showing them over the House.—The jury returned a verdict of "died from bronchitis."—Though known to the Police by sight, there is some uncertainty as to the name of the deceased.—Sir Philip Edmond Wodehouse, K.C.B., G.C.S.I., is dead.—Mr. Wilfred Blunt has been sentenced to two months' imprisonment.

Cairo, 27th: A body of 800 Dervishes effected an entrance into Wadyhalfa, but were repulsed, and being hotly pursued, sustained heavy loss.—Two thousand Dervishes are stated to be at Gemali.

HOW PILLS ARE MADE.

THE Custom of taking medicine in the form of pills dates far back in history. The object is to enable us to swallow easily in a condensed form disagreeable and nauseous, but very useful, drugs. To what vast dimensions pill taking has grown may be imagined when we say that in England alone about 2,000,000,000 (two thousand million) pills are consumed every year. In early days pills were made slowly by hand, as the demand was comparatively small. To-day they are produced with infinitely greater rapidity by machines especially contrived for the purpose, and with greater accuracy, too, in the proportions of the various ingredients employed.

No form of medication can be better than a pill, provided only it is intelligently prepared. But right here occurs the difficulty. Easy as it may seem to make a pill, or a million of them, there are really very few pills that can be honestly commended for popular use. Most of them either undershoot or overshoot the mark. As everybody takes pills of some kind, it may be well to mention what a good, safe, and reliable pill should be. Now, when one feels dull and sleepy, and has more or less pain in the head, sides, and back, he may be sure his bowels are constipated, and his liver sluggish. To remedy this unhappy state of things there is nothing like a good cathartic pill. It will act like a charm by stimulating the liver into doing its duty, and ridding the digestive organs of the accumulated poisonous matter.

But the good pill does not gripe and pain us, neither does it make us sick and miserable for a few hours or a whole day It acts on the entire glandular system at the same time, else the after-effects of the pill will be worse than the disease itself. The griping caused by most pills is the result of irritating drugs which they contain Such pills are harmful, and should never be used. They sometimes even produce hemorrhoids. Without having any particular desire to praise one pill above another, we may, nevertheless, name Mother Seigel's Pills, manufactured by the well-known house of A. J. White, Limited, 35, Farringdon Road, London, and now sold by all chemists and medicine vendors, as the only one we know of that actually possesses every desirable quality. They remove the pressure upon the brain, correct the liver, and cause the bowels to act with ease and regularity. They never gripe or produce the slightest sickness of the stomach, or any other unpleasant feeling or symptom. Neither do they induce further constipation, as nearly all other pills do. As a further and crowning merit, Mother Seigel's Pills are covered with a tasteless and harmless coating, which causes them to resemble pearls, thus rendering them as pleasant to the palate as they are effective in curing disease. If you have a severe cold and are threatened with a fever, with pains in the head, back, and limbs, one or two doses will break up the cold and prevent the fever. A coated tongue, with a brackish taste in the mouth, is caused by foul matter in the stomach. A dose of Seigel's Pills will effect a speedy cure.

Unlike many kinds of pills, they do not make you feel worse before you are better. They are, without doubt, the best family physic ever discovered. They remove all obstructions to the natural functions in either sex without any unpleasant effects.

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From Venice—Mr W R Tucker Mr G M Reilly Mr Leighton Mr G L Garth Mr Dumbell Mr and Mrs Knox Hon and Mrs E Beverley Mr A H Mailood Mr and Mrs F A Nicholson Mr and Miss P Smith and Col, Mrs and Miss Tweedie.

From Brindisi—Surg Maj and Mrs Franklin Mr F J Price Hon E Trevelyan Mrs and two Misses Ward Mr and Mrs W Gallen and infant Mrs G Adams Miss H Cowie Mrs Biddulph Mrs Stevens Mr Macpherson Maj and Mrs Otley Mr and Miss J J Maclean Hon A Wilson Mr A G Malet Mr W L Thomas Col G B Simpson Col Galloway Mr C Brock Capt and Mrs Glibborn Maj W S Bissett Dr J Robb Mr W O'Horne Major Gardiner Sir C Petheram Mr T R Wynne Mr A O Duff Capt Fixoty Mr P Macfedyon Col Mayhew Mr F A Wright Mr H Nelson Mr F Upcott Mr and Mrs Kennedy Mr and Mrs Beatson Col Ferris Mr J W Evans Mr Frockman Col Wallace Mr G W Nicholson Mr A H Smith Mr Miligan Mr Kiray Miss Lincoln Mr Sancton Brown Mr Geveylie Mr O Collingwood Mr Barker Mr R Fenton Capt Du Cane H E Sir Sidar Jung Mr Frewin Mr Dadabhoy and Son Mr Leisut Ali Mr Gahander Ali Tufitt Ali Fad Ali Ismail Khan Vali Mahomed Ret Mahomed Mutali Mr Rock Madam Mougard Mr Franklin Lang Mr Barton Mr and Mrs De Perrott Mr Webb Ware Count H G Lyner Mr and Mrs Creig Mr and Mrs Judge Miss Nicholson and Mr and Mrs Johnson.

From Suez—Mr and Mrs Massey H H the Rao of Kutch Prince Kaluba Col Goodfellow and Mr Goodfellow.

Per Str. *Asia*, 21:

From Liverpool—Surgeon-Major and Mrs H S Banks and child Mrs H G Boyce and three children Mr T Beeton Capt G E Cates Miss H C Fenton Mrs Goldsmith Mr Edward Jones Mr R M Kennedy Lieut-Col C E Salkeld Mr J G Silcock Mrs Silcock Rev J Schroeter and Rev J Weingartner.

Per Str *Rubattino*, 27:

From Genoa—Col and Mrs Way & children Major and Mrs Aked Mr and Mrs Mackenzie Mr King Mr Kee Mrs Whiteway Mrs French Miss Bangnell Sigar Roti Mr and Mrs Williamson Mrs Machintire and child Mr and Mrs Bardey Mr De Suza Mr Shircore Sig Tagliabne Rd Hagenbecke 2 Compagni Capt L Herbert Capt Preston Mrs Lever Mrs Luck Miss Locke Mrs Ponsonby Miss Howey Mr Miller Mr Mainwairing Capt Farrell Mr Junginger Master Weedon Mr Johnson Miss Jonsons Mr and Mrs Trmilet Signora Coutts Sig Succardi Mr and Mrs Neuberg Mrs Lang, daughter & baby Mr and Mrs Watson Mrs Locke, baby and nurse Mrs Currie & friend 3 babies Mr Collett Miss Conden Miss Weboter Mr and Mrs Abbott Mr and Mrs Spens Col Currie Mr Fergusson Mr and Mrs Mcdonald Smith Mr Budroodin Tyabjee and friend Major Loch Mr Moyle Mrs Currie's nurse Mrs

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For London—Miss Warburton Miss Crittall and a child Mr and Mrs Thomas and child Mr Berry Mr G Williams Mr Reynolds and Mr Charles.

For Venice—Mr H Treeman.

Domestic Occurrences.

BIRTH.

FRITCHLEY—October 26th, 1887, the wife of Christopher P. Fritchley, of a daughter.

DEATHS

WILLING—October 1st, at "The College," Northfleet, Kent, Anne Willing, formerly head mistress of the Byculla Girls' School, Bombay, and Principal of the Protestant Academy, Landour, in her 19th year.

WINCKLER—October 17, at Cochin, Johannes Frederick Winckler, last surviving son of Peter Adrian Von Winckler of Frederickstadht, Schleswig Holstein, aged 80 years and 1 day.

ADAMS—October 19th, at Ahmednagar, Benjamin Adams, Pensioned Apothecary, aged nearly 70 years.

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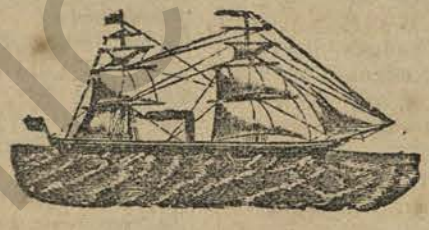

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